

Hosea

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-THE JPS TANAKH: Gender-Sensitive Edition

-<https://jps.org/books/the-jps-tanakh-gender-sensitive-edition/>

Hosea

## Chapter 1

The word of GOD that came to Hosea son of Beeri, in the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah, and in the reign of King Jeroboam son of Joash of Israel.

When GOD first spoke to Hosea, GOD said to Hosea, "Go, get yourself a wife of whoredom and children of whoredom; for the land will stray<sup>a</sup> *stray* Lit. "whore away." from following GOD." <sup>b</sup> *a wife of whoredom and children of whoredom; for the land will stray from following GOD* Force of Heb. uncertain.

So he went and married Gomer daughter of Diblaim. She conceived and bore him a son,

and GOD instructed him, "Name him Jezreel; for, I will soon punish the House of Jehu<sup>c</sup> *Jehu* Emendation yields "Israel"; cf. next note. for the bloody deeds at Jezreel<sup>d</sup> *bloody deeds at Jezreel* See 1 Kings 21.1-24; 2 Kings 9.21-35. Emendation yields "the Baal days"; cf. 2.15. and put an end to the monarchy of the House of Israel.

In that day, I will break the bow of Israel in the Valley of Jezreel." She conceived again and bore a daughter; and he was told, "Name her Lo-ruhamah;<sup>e</sup> *Lo-ruhamah* I.e., "Not-accepted" or "Unpitied"; cf. 2.3, 6, 25. for I will no longer accept the House of Israel or pardon them.<sup>f</sup> *or pardon them* Meaning of Heb. uncertain; emendation yields "but will disown them"; cf. 9.15 and elsewhere.

(But I will accept the House of Judah. And I will give them victory through the ETERNAL their God; I will not give them victory with bow and sword and battle, by horses and riders.)"

After weaning Lo-ruhamah, she conceived and bore a son.

Then [God] said, "Name him Lo-ammi;<sup>g</sup> *Lo-ammi* I.e., "Not-My-People." for you<sup>h</sup> *you* I.e., you and your fellow countrymen. are not My people, and I will not be your [God]."<sup>i</sup> *I will not be your [God]* Cf. 2.25.

## Chapter 2

<sup>a</sup> *Vv. 1-3 anticipate the conclusion of the chapter.* The number of the people of Israel shall be like that of the sands of the sea, which cannot be measured or counted; and instead of being told, "You are Not-My-People," <sup>b</sup> *You*

are Not-My-People </b>See 1.9.</i> they shall be called Children-of-the-Living-God.

The people of Judah and the people of Israel shall assemble together and appoint one head over them; and they shall rise from the ground<sup class="footnote-marker">c</sup><i class="footnote"><b>from the ground</b>Meaning, perhaps, "from their wretched condition," or "to ascendancy over the land."</i>—for marvelous shall be the day of Jezreel!<sup class="footnote-marker">d</sup><i class="footnote"><b>the day of Jezreel</b>I.e., the day when the name Jezreel will convey a promise (2.23–25) instead of a threat (1.4–5).</i>

<span class="poetry indentAll">Oh, call</span><sup class="footnote-marker">e</sup><i class="footnote"><b>call</b>G<small>OD</small></i> addresses Hosea and his fellow North Israelites; see 1.9. The mother is the nation; her children the individual North Israelites.</i> your brothers "My People,"<br><span class="poetry indentAll">And your sisters "Lovingly Accepted!"</span>

<span class="poetry indentAll"><sup class="footnote-marker">f</sup><i class="footnote">See preceding note. In this passage, G<small>OD</small></i> speaks as if in a family quarrel, or in a court of law.</i>

</span>Remonstrate your mother, remonstrate her—<br><span class="poetry indentAll">For she is not My wife</span><br><span class="poetry indentAll">And I am not her husband</span><sup class="footnote-marker">g</sup><i class="footnote"><b>she is not My wife / And I am not her husband</b>A declaration of divorce.</i>—<br><span class="poetry indentAll">And let her put away her whoredom from her face</span><br><span class="poetry indentAll">And her adultery from between her breasts.</span>

<span class="poetry indentAll">Else will I strip her naked</span><br><span class="poetry indentAll">And leave her as on the day she was born:</span><br><span class="poetry indentAll">And I will make her like a wilderness,</span><br><span class="poetry indentAll">Render her like desert land,</span><br><span class="poetry indentAll">And let her die of thirst.</span>

<span class="poetry indentAll">I will also disown her children;</span><br><span class="poetry indentAll">For they are now a whore's brood,</span>

<span class="poetry indentAll">In that their mother has played the whore,</span><br><span class="poetry indentAll">She that conceived them has acted shamelessly—</span><br><span class="poetry indentAll">Because she thought,</span><br><span class="poetry indentAll">"I will go after my lovers,</span><br><span class="poetry indentAll">Who supply my bread and my water,</span><br><span class="poetry indentAll">My wool and my linen,</span><br><span class="poetry indentAll">My oil and my drink."</span>

<span class="poetry indentAll">Assuredly,</span><br><span class="poetry indentAll">I will hedge up her</span><sup class="footnote-marker">h</sup><i class="footnote"><b>her</b>Heb. "your." Vv. 8–9 would read well after v. 15.</i> roads with thorns<br><span class="poetry indentAll">And raise walls against her,</span><br><span class="poetry indentAll">And she shall not find her paths.</span>

<span class="poetry indentAll">Pursue her lovers as she will,</span><br><span class="poetry indentAll">She shall not overtake them;</span><br><span class="poetry indentAll">And seek them as she may,</span><br><span class="poetry indentAll">She shall never find them.</span><br><span class="poetry indentAll">Then she will say,</span><br><span class="poetry indentAll">"I will go and return</span><br><span class="poetry indentAll">To my first husband,</span><br><span class="poetry indentAll">For then I fared better than now."</span>

<span class="poetry indentAll">And she did not consider  
this:</span><br><span class="poetry indentAll">It was I who bestowed on  
her</span><br><span class="poetry indentAll">The new grain and wine and  
oil;</span><br><span class="poetry indentAll">I who lavished silver on  
her</span><br><span class="poetry indentAll">And gold—which they used for  
Baal.</span>

<span class="poetry indentAll">Assuredly,</span><br><span class="poetry  
indentAll">I will take back My new grain in its time</span><br><span  
class="poetry indentAll">And My new wine in its season,</span><br><span  
class="poetry indentAll">And I will snatch away My wool and My  
linen</span><br><span class="poetry indentAll">That serve to cover her  
nakedness.</span>

<span class="poetry indentAll">Now will I uncover her  
shame</span><br><span class="poetry indentAll">In the very sight of her  
lovers,</span><br><span class="poetry indentAll">And not one of them  
shall save her from Me.</span>

<span class="poetry indentAll">And I will end all her  
rejoicing:</span><br><span class="poetry indentAll">Her festivals, new  
moons, and sabbaths—</span><br><span class="poetry indentAll">All her  
festive seasons.</span>

<span class="poetry indentAll">I will lay waste her vines and her fig  
trees,</span><br><span class="poetry indentAll">Which she thinks are a  
fee</span><br><span class="poetry indentAll">She received from her  
lovers;</span><br><span class="poetry indentAll">I will turn them into  
brushwood,</span><br><span class="poetry indentAll">And beasts of the  
field shall devour them.</span>

<span class="poetry indentAll">Thus will I punish her</span><br><span  
class="poetry indentAll">For the days of the Baalim,</span><br><span  
class="poetry indentAll">On which she brought them  
offerings;</span><br><span class="poetry indentAll">When, decked with  
earrings and jewels,</span><br><span class="poetry indentAll">She would  
go after her lovers,</span><br><span class="poetry indentAll">Forgetting  
Me</span><br><span class="poetry indentAllDouble">—declares </span>  
GOD.

<span class="poetry indentAll">Assuredly,</span><br><span class="poetry  
indentAll">I will speak coaxingly to her</span><br><span class="poetry  
indentAll">And lead her through the wilderness</span><sup  
class="footnote-marker">i</sup><i class="footnote"><b>wilderness  
</b>I.e., her ravaged land (see vv. 5, 10–11, 14); so Ibn Ezra.</i>  
<br><span class="poetry indentAll">And speak to her tenderly.</span>  
<span class="poetry indentAll">I will give her her vineyards from  
there,</span><br><span class="poetry indentAll">And the Valley of  
Achor</span><sup class="footnote-marker">j</sup><i  
class="footnote"><b>Valley of Achor</b>A desolate region; cf. Isa.  
65.10; see further Josh. 7.25–26.</i> as a plowland of hope.<sup  
class="footnote-marker">k</sup><i class="footnote"><b>plowland of hope  
</b>Connecting <i>pethaḥ</i> with <i>pittah</i> “to plow” (see Isa.  
28.24). Meaning of Heb. uncertain; in contrast to others “door of  
hope.”</i> <br><span class="poetry indentAll">There she shall respond as  
in the days of her youth,</span><br><span class="poetry indentAll">When  
she came up from the land of Egypt.</span>

<span class="poetry indentAll">And in that day</span><br><span  
class="poetry indentAllDouble">—declares </span> GOD—  
<br><span class="poetry indentAll">You will call [Me] Ishi,</span><sup  
class="footnote-marker">l</sup><i class="footnote"><b>Ishi </b>I.e., “my  
husband.”</i> <br><span class="poetry indentAll">And no more will you  
call Me Baali.</span><sup class="footnote-marker">m</sup><i  
class="footnote"><b>Baali </b>Like Ishi, Baali means “my husband,” but it  
also means “my Baal.”</i>

For I will remove the names of the Baalim from her mouth,  
And they shall nevermore be mentioned by name.  
 In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish<sup>n</sup>  
 class="footnote"><b>banish </b>Lit. "break." bow, sword, and war from the land. Thus I will let them lie down in safety.  
And I will espouse you forever:  
I will espouse you with righteousness and justice,  
And with goodness and mercy,  
And I will espouse you with faithfulness;<sup>o</sup>  
 class="footnote"><b>with righteousness and justice,...with goodness and mercy,...with faithfulness </b>As the bride-price to be paid upon marriage, the bridegroom (GOD) will confer these qualities on the bride (the people of Israel), which she had lacked during their first marriage, so that their second one will last forever.</i> Then you shall be devoted to  
 GOD.  
In that day,  
I will respond  
—declares GOD  
I will respond to the sky,  
And it shall respond to the earth;  
And the earth shall respond  
With new grain and wine and oil,  
And they shall respond to Jezreel.<sup>p</sup>  
 class="footnote"><b>Jezreel </b>I.e., "God sows." The names of Hosea's children (1.3-8) are applied here to Israel.</i>  
I will sow her in the land as My own;  
And take Lo-ruhamah back in favor;  
And I will say to Lo-ammi, "You are My people,"  
And he will respond, "[You are] my God."

## Chapter 3

GOD

said to me further, "Go, befriend a woman who, while befriended<sup>a</sup>  
 class="footnote-marker">a</sup><i class="footnote"><b>befriend...befriended </b>For this sense, see Deut. 10.19.</i> by a companion, consorts with others, just as GOD befriends the Israelites,<sup>b</sup>  
 class="footnote-marker">b</sup><i class="footnote"><b>just as GOD befriends the Israelites </b>See Hos. 2.10.</i> but they turn to other gods and love the cups of the grape."<sup>c</sup>  
 class="footnote-marker">c</sup><i class="footnote"><b>to other gods and love the cups of the grape </b>Meaning of Heb. uncertain; emendation yields "'to other gods.'" And so I befriended a woman of lust.</i> Then I hired her for fifteen [shekels of] silver, a *homer* of barley, and a *lethech* of barley;<sup>d</sup>  
 class="footnote-marker">d</sup><i class="footnote"><b>a *lethech* of barley </b>Septuagint reads "a jar of wine."</i> and I stipulated with her, "In return,<sup>e</sup>  
 class="footnote-marker">e</sup><i class="footnote"><b>In return </b>Lit. "for me."</i> you are to go a long time without either fornicating or marrying; even I [shall not cohabit] with you."

For the Israelites shall go a long time without king and without officials, without sacrifice<sup>f</sup>*sacrifice* Emendation yields "altar." and without cult pillars, and without ephod and oracle idols. Afterward, the Israelites will turn back and will seek the ETERNAL their God and David their king—and they will thrill over GOD and over God's bounty in the days to come.

#### Chapter 4

Hear the word of  
GOD,  
O people of Israel!  
For  
GOD has a case  
Against the inhabitants of this land,  
Because there is no honesty and no goodness  
And no devotion to God in the land.  
[False] swearing, dishonesty, and murder,  
And theft and adultery are rife;  
Crime follows upon crime!  
For that, the earth is withered:  
Everything that dwells on it languishes—  
Beasts of the field and birds of the sky—  
Even the fish of the sea perish.  
"Absolutely no one shall rebuke; none shall protest!"  
For this, your people has a grievance against [you], O priest!<sup>a</sup>  
*For this, your people has a grievance against [you], O priest! For failing to reprove; but meaning of Heb. uncertain.*  
So you shall stumble by day,  
And by night a prophet<sup>b</sup>  
*a prophet* Emendation yields "your children"; cf. v. 6 end.  
shall stumble as well,  
And I will destroy your kindred.<sup>c</sup>  
*kindred* Lit. "mother."  
My people is destroyed for the lack of devotion!  
Because you have rejected devotion,  
I reject you as My priest;  
Because you have spurned the teaching of your God,  
I, in turn, will spurn your children.  
The more they increased, the more they sinned against Me:  
I will change their dignity to dishonor.  
They feed on My people's purgation offerings,  
And so they desire its iniquity.  
Therefore, the people shall fare like the priests:  
I will punish it for its conduct,  
I will requite it for its deeds.  
Truly, they shall eat, but not be sated;  
They shall swill,<sup>d</sup>  
*swill* For this meaning of *hiznah* cf. v. 18.  
but not be satisfied,  
Because

they have forsaken G OD   
To practice
<sup>e</sup> *practice* Cf. 12.7.   
lechery.   
Wine
<sup>f</sup> *Wine* Emendation yields "New grain"; cf. 7.14; 9.1-2.   
The mind of   
My people:   
It consults its
<sup>g</sup> *stick* I.e., its phallus, meaning "its lust."   
Its rod
<sup>h</sup> *rod* I.e., its phallus, meaning "its lust." directs it!   
A lecherous   
impulse has made them go wrong,   
And they have strayed
<sup>i</sup> *strayed* See note at 1.2.   
from submission to their God.   
They sacrifice on the   
mountaintops   
And offer on the   
hills,   
Under oaks, poplars, and   
terebinths   
Whose shade is so   
pleasant.   
That is why   
their
<sup>j</sup> *their* Heb. "your," here and through v. 14.   
daughters fornicate   
And their   
daughters-in-law commit adultery!   
I will not punish their daughters for   
fornicating   
Nor their daughters-   
in-law for committing adultery;   
For they themselves turn aside
<sup>k</sup> *turn aside* Meaning of Heb. uncertain.   
with whores   
And   
sacrifice with female consecrated workers,   
<sup>l</sup> *female consecrated workers* Or "female retainers"; meaning of Heb. *qedeshot* uncertain.   
And a people that is without   
sense
<sup>m</sup> *without sense* Cf. vv. 11-12.   
must stumble.   
If you are a lecher, Israel-   
Let not Judah incur guilt-   
Do not come to   
Gilgal,
<sup>n</sup> *Do not come to Gilgal* One who participates in the debaucheries of the open-air shrines is not fit to visit a temple building.   
Do not make pilgrimages   
to Beth-aven,
<sup>o</sup> *Beth-aven* Lit. "House of Delusion," substituted for Bethel (cf. Amos 4.4).   
And do not swear by G OD   
<sup>p</sup> *do not swear by* G OD   
I.e., you are not fit to profess this religion; see Jer. 12.16.   
Ah, Israel has balked   
Like a stubborn cow;   
Therefore,   
On the range,   
like a sheep.   
<sup>q</sup> *graze him / On the range, like a sheep* Instead of giving them fodder in return for their work; cf. Isa. 30.23-24.

<span class="poetry indentAll"><sup class="footnote-marker">r</sup><i class="footnote">Meaning of vv. 17-19 uncertain in part.</i></span>Ephraim is addicted to images—<br><span class="poetry indentAll">Let him be.</span>  
 <span class="poetry indentAll">They drink to excess—</span><br><span class="poetry indentAll">Their liquor turns against them.</span><br><span class="poetry indentAll">They “love” beyond measure—</span><br><span class="poetry indentAll">Disgrace is the “gift”</span>  
 <span class="poetry indentAll">That the wind is bringing;</span><sup class="footnote-marker">s</sup><i class="footnote"><b>is bringing</b>Lit. “has bound up in the corners of its garment”; see note at Mal. 3.20.</i> <br><span class="poetry indentAll">They shall garner shame from their sacrifices.</span>

## Chapter 5

<span class="poetry indentAll">Hear this, O priests,</span><br><span class="poetry indentAll">Attend, O House</span><sup class="footnote-marker">a</sup><i class="footnote"><b>House</b> Emendation yields “prophets.”</i> of Israel,<br><span class="poetry indentAll">And give ear, O royal house;</span><br><span class="poetry indentAll">For right conduct is your responsibility!</span><br><span class="poetry indentAll">But you</span><sup class="footnote-marker">b</sup><i class="footnote"><b>For right conduct is your responsibility! / But you</b>Or “This verdict pertains to you. / You.”</i> have been a snare to Mizpah<br><span class="poetry indentAll">And a net spread out over Tabor;</span>  
 <span class="poetry indentAll"><sup class="footnote-marker">c</sup><i class="footnote">Meaning of verse uncertain.</i> </span>For when trappers dug deep pitfalls,<br><span class="poetry indentAll">I was the only reprover of them all.</span>  
 <span class="poetry indentAll">Yes, I have watched Ephraim,</span><br><span class="poetry indentAll">Israel has not escaped my notice:</span><br><span class="poetry indentAll">Behold, you have fornicated, O Ephraim;</span><br><span class="poetry indentAll">Israel has defiled himself!</span>  
 <span class="poetry indentAll">Their habits do not let them</span><br><span class="poetry indentAll">Turn back to their God;</span><br><span class="poetry indentAll">Because of the lecherous impulse within them,</span><br><span class="poetry indentAll">They pay no heed to </span><small>OD</small>.&br/>
 <span class="poetry indentAll">Israel’s pride shall be humbled before his very eyes,</span><br><span class="poetry indentAll">As Israel and Ephraim fall because of their sin</span><br><span class="poetry indentAll">(And Judah falls with them).</span>  
 <span class="poetry indentAll">Then they will go with their sheep and cattle</span><br><span class="poetry indentAll">To seek </span><small>OD</small></small>—whom they will not find.<sup class="footnote-marker">d</sup><i class="footnote"><b>Israel’s pride ... will not find</b>This passage would read well after 5.15; cf. 5.6 with 6.6.</i>  
 <br><span class="poetry indentAll">They have been cast off:</span><sup class="footnote-marker">e</sup><i class="footnote"><b>They have been cast off</b>Meaning of Heb. uncertain.</i>  
 <span class="poetry indentAll">[Because] they have broken faith with </span><small>OD</small>,<br><span class="poetry indentAll">Because they have</span><sup class="footnote-marker">f</sup><i class="footnote"><b>they have</b>Emendation yields “[God] has.”</i> begotten<br><span class="poetry indentAll">Alien children.</span><br><span class="poetry indentAll">Therefore, the new moon</span><br><span class="poetry indentAll">Shall devour their

portion.

<sup>g</sup>Therefore, the new moon / Shall devour their portion  
Meaning of Heb. uncertain.

Sound a ram's horn in  
Gibeah;

A trumpet in  
Ramah;

Give the alarm in Beth-  
aven;

<sup>h</sup>Gibeah...Ramah...Beth-aven

The three towns named, in  
the territory of Benjamin, are now being wrested from Israel by Judah;  
see v. 10. On the latter town's name, see second note at 4.15.

After you,

<sup>i</sup>After you

Emendation yields  
"Stir up." Benjamin!

Ephraim is stricken with  
horror

On a day of  
chastisement.

Against the  
tribes

<sup>j</sup>tribes

I.e., the kingdoms of Judah and Israel  
(represented by Ephraim).

of Israel

I proclaim certainties:

The officers of Judah have  
acted

Like shifters of field  
boundaries;

On them I will pour  
out

My wrath like water.

Ephraim is defrauded,

Robbed of redress,

Because he has witlessly

Gone after futility.

<sup>k</sup>futility

Cf. Targum and  
Septuagint; but meaning of Heb. uncertain.

For it is I who am like rot to  
Ephraim,

Like decay to the House  
of Judah;

<sup>l</sup>Judah

Emendation yields "Israel."

Yet when Ephraim became aware of his  
sickness,

Judah

<sup>m</sup>Judah

See note  
at v. 12.

of his sores,

Ephraim  
repaired to Assyria—

He sent  
envoys to a patron

<sup>n</sup>patron

Compare the verb *ryb* in the sense  
of "to champion, uphold the cause of," in Isa. 1.17; 3.13; 19.20 end;  
51.22.

king!

He will never be able  
to cure you,

Will not heal you  
of your sores.

No, I will be like a lion to  
Ephraim,

Like a great beast to  
the House of Judah;

<sup>o</sup>Judah

See note at v. 12.

I, I will attack and stride  
away,

Carrying the prey that no  
one can rescue;

And I will return to My abode—

Till they realize their  
guilt.

In their distress, they  
will seek Me

And beg for My  
favor.



<sup class="footnote-marker">a</sup><i class="footnote">As anticipated at the end of chapter 5, Israel seeks GOD's favor; the answer begins with v. 4.</i></span>"Come, let us turn back to GOD:<br><span class="poetry indentAll">The One who attacked, and so can heal us;</span><br><span class="poetry indentAll">Who wounded, and so can bind us up.</span><br><span class="poetry indentAll">In two days [God] will make us whole again,</span><br><span class="poetry indentAll">And on the third day raise us up;</span><br><span class="poetry indentAll">God's favor will make us whole.</span><br><span class="poetry indentAll">Let us pursue devotion to </span>GOD,<br><span class="poetry indentAll">And we shall become devout.</span><br><span class="poetry indentAll">As sure as daybreak is God's appearance,</span><br><span class="poetry indentAll">Which will come to us like rain,</span><br><span class="poetry indentAll">Like latter rain that refreshes</span><sup class="footnote-marker">b</sup><i class="footnote"><b>refreshes </b>Taking <i>yoreh</i> as equivalent of <i>yarweh</i>.</i>"</span><br><span class="poetry indentAll">What can I do for you, Ephraim,</span><br><span class="poetry indentAll">What can I do for you, Judah,</span><sup class="footnote-marker">c</sup><i class="footnote"><b>Judah </b>Emendation yields "Israel"; cf. "Ephraim...Israel" in v. 10.</i> <br><span class="poetry indentAll">When your goodness is like morning clouds,</span><br><span class="poetry indentAll">Like dew so early gone?</span><br><span class="poetry indentAll">That is why I have hewn down the prophets,</span><sup class="footnote-marker">d</sup><i class="footnote"><b>the prophets </b>Emendation yields "your children"; cf. 9.13.</i> <br><span class="poetry indentAll">Have slain them with the words of My mouth:</span><br><span class="poetry indentAll">And the day that dawned [brought on] your punishment.</span><sup class="footnote-marker">e</sup><i class="footnote"><b>And the day that dawned [brought on] your punishment </b>Cf. v. 3; but meaning of Heb. uncertain.</i> <br><span class="poetry indentAll">For I desire goodness, not sacrifice;</span><br><span class="poetry indentAll">Devotion to God, rather than burnt offerings.</span><br><span class="poetry indentAll"><sup class="footnote-marker">f</sup><i class="footnote">Meaning of vv. 7-11 unclear in part.</i> </span>But they, as human beings [are wont to do],<sup class="footnote-marker">g</sup><i class="footnote"><b>human beings [are wont to do] </b>Or "at Adam," a town in central Transjordan; cf. Josh. 3.16.</i> have transgressed the Covenant.<br><span class="poetry indentAll">This is where they have been false to Me:</span><br><span class="poetry indentAll">Gilead is a city of evildoers,</span><br><span class="poetry indentAll">Tracked up with blood.</span><br><span class="poetry indentAll">The gang of priests is</span><br><span class="poetry indentAll">Like the ambushade of bandits</span><br><span class="poetry indentAll">Who murder on the road to Shechem,</span><br><span class="poetry indentAll">For they have encouraged</span><sup class="footnote-marker">h</sup><i class="footnote"><b>encouraged </b>Heb. "done"; cf. 5.1-3.</i> depravity.<br><span class="poetry indentAll">In the House of Israel</span><sup class="footnote-marker">i</sup><i class="footnote"><b>the House of Israel </b>Emendation yields "Beth-shean."</i> I have seen<br><span class="poetry indentAll">A horrible thing;</span><br><span class="poetry indentAll">Ephraim has fornicated there,</span><br><span class="poetry indentAll">Israel has defiled himself.</span>

(Even Judah has reaped a harvest of you!)<sup>j</sup>  
*(Even Judah has reaped a harvest of you!)* Cf. 5.9-10; but meaning of clause uncertain.  
When I would restore My people's fortunes,

## Chapter 7

When I would heal Israel,  
The guilt of Ephraim reveals itself  
And the wickedness of Samaria.  
For they have acted treacherously,  
With thieves breaking in  
And bands raiding outside.  
And they do not consider  
That I remembered all their wickedness.  
Why, their misdeeds have been all around them,<sup>a</sup>  
Emendation yields "Me."  
They have been ever before Me.  
<sup>b</sup>  
Vv. 3-6 would read well in the order 4, 6, 3, 5.  
In malice they make a king merry,  
And officials in treachery.  
They commit adultery,<sup>c</sup>  
Emendation yields "rage." all of them,  
Like an oven fired by a baker,  
Who desists from stoking only  
From the kneading of the dough to its leavening.  
The day they made our king sick  
[And] officials with the poison of wine,  
He gave his hand to traitors.<sup>d</sup>  
He gave his hand to traitors I.e., he trusted traitors; but meaning of verse uncertain.  
For they approach their ambush  
With their hearts like an oven:<sup>e</sup>  
For they approach ... like an oven Meaning of Heb. uncertain.  
Through the night  
Their baker<sup>f</sup>  
Emendation yields "rage." has slept;  
In the morning, it flares up  
Like a blazing fire.  
They all get heated like an oven  
And devour their rulers—  
None of them calls to Me.  
All their kings have fallen [by their hand].  
<sup>g</sup>  
Meaning of verse uncertain. Ephraim is among the peoples;  
He is rotting away.  
Ephraim is like a cake—  
Incapable of turning.  
Strangers have consumed his strength,  
But he has taken no notice;  
Also, mold

class="footnote-marker">h</sup><i class="footnote"><b>mold </b>Like Akkadian <i>shību</i>; in contrast to others "gray hairs."</i> is scattered over him,<br><span class="poetry indentAll">But he has taken no notice.</span>

<span class="poetry indentAll">Though Israel's pride has been humbled</span><br><span class="poetry indentAll">Before his very eyes,</span><br><span class="poetry indentAll">They have not turned back</span><br><span class="poetry indentAll">To their God </span> the ETERNAL One—<br><span class="poetry indentAll">Whom they have not sought</span><br><span class="poetry indentAll">Despite everything.</span>

<span class="poetry indentAll">Instead, Ephraim has acted</span><br><span class="poetry indentAll">Like a silly dove with no mind:</span><br><span class="poetry indentAll">They have appealed to Egypt!</span><br><span class="poetry indentAll">They have gone to Assyria!</span>

<span class="poetry indentAll">When they go, I will spread</span><br><span class="poetry indentAll">My net over them,</span><br><span class="poetry indentAll">I will bring them down</span><br><span class="poetry indentAll">Like birds of the sky;</span><br><span class="poetry indentAll">I will chastise them</span><br><span class="poetry indentAll">When I hear their bargaining.</span><sup class="footnote-marker">i</sup><i class="footnote"><b>I will chastise them / When I hear their bargaining </b>Meaning of Heb. uncertain.</i>

<span class="poetry indentAll">Woe to them</span><br><span class="poetry indentAll">For straying from Me;</span><br><span class="poetry indentAll">Destruction to them</span><br><span class="poetry indentAll">For rebelling against Me!</span><br><span class="poetry indentAll">For I was their Redeemer;</span><br><span class="poetry indentAll">Yet they have plotted treason against Me.</span>

<span class="poetry indentAll"><sup class="footnote-marker">j</sup><i class="footnote">This verse would read well after 8.2.</i> </span>But they did not cry out to Me sincerely<br><span class="poetry indentAll">As they lay wailing.</span><sup class="footnote-marker">k</sup><i class="footnote"><b>lay wailing </b>Like true penitents; cf. Isa. 58.5.</i> <br><span class="poetry indentAll">They debauch</span><sup class="footnote-marker">l</sup><i class="footnote"><b>debauch </b>Cf. Aramaic <i>gar</i>/<i>yegur</i> "to commit adultery"; for the thought, cf. 4.11.</i> over new grain and new wine,<br><span class="poetry indentAll">They are faithless</span><sup class="footnote-marker">m</sup><i class="footnote"><b>faithless </b>Taking <i>yasuru</i> as equivalent to <i>yasoru</i>, from <i>sarar</i>; cf. 9.15 end.</i> to Me.

<span class="poetry indentAll"> <i>I</i> </span> braced, <i>I</i> strengthened their arms,<br><span class="poetry indentAll">And they plot evil against </span> <i>Me</i>!

<span class="poetry indentAll">They come back;</span><br><span class="poetry indentAll">They have been of no use,</span><sup class="footnote-marker">n</sup><i class="footnote"><b>They have been of no use </b>Meaning of Heb. uncertain.</i> <br><span class="poetry indentAll">Like a slack bow.</span><br><span class="poetry indentAll">Their officers shall fall by the sword,</span><br><span class="poetry indentAll">Because of the stammering</span><sup class="footnote-marker">o</sup><i class="footnote"><b>stammering </b>Cf. Arabic <i>zaghūm</i> and <i>zughmūm</i> "a stammerer."</i> of their tongues.<br><span class="poetry indentAll">Such shall be [the results of] their jabbering</span><sup class="footnote-marker">p</sup><i class="footnote"><b>jabbering </b>I.e., the negotiations conducted in the Egyptian language.</i> <br><span class="poetry indentAll">In the land of Egypt.</span>

## Chapter 8

[Put] a ram's horn to your mouth—  
Like an eagle<sup>a</sup>*<b>Like an eagle*  
*</b>Meaning of Heb. uncertain.</i> over the House of  
GOD;<sup>b</sup>*<b>GOD* *</b>Emendation yields  
"Israel."</i> Because they have  
transgressed My covenant  
And  
been faithless to My teaching.  
Israel cries out to Me,  
"O my God, we are devoted to You."<sup>c</sup>*<b>Following this verse,  
7.14 would read well.</i>*  
Israel rejects what is  
good;  
An enemy shall pursue  
him.<sup>d</sup>*<b>An  
enemy shall pursue him </b>Emendation yields "They pursue delusion."</i>*  
They have made kings,  
But not with My sanction;  
They have made officers,  
But not of My choice.  
Of their silver and gold  
They have made themselves  
images,  
To their own  
undoing.  
I reject<sup>e</sup>*<b>I reject </b>Heb. "He rejects."</i>  
your calf, Samaria!  
I am furious with  
them!  
Will they never be capable  
of purity?  
For it was Israel's doing;<sup>f</sup>*<b>purity? / For it  
was Israel's doing </b>Emendation yields "understanding, / That House of  
Israel?"</i> It was only made by a  
joiner,  
It is not a  
god.  
No, the calf of Samaria  
shall be  
Reduced to  
splinters!  
They sow wind,  
And they shall reap whirlwind—  
Standing stalks devoid of ears  
And yielding no flour.  
If they do yield any,  
Strangers shall devour it.  
Israel is bewildered;<sup>g</sup>*<b>bewildered </b>A  
play on words: The Heb. verb *bala'*, which means "bewildered" here  
(cf. Isa. 28.7), is a homonym of the verb that means "devour" in the  
preceding verse.</i> They have now  
become among the nations  
Like an  
unwanted vessel,  
[Like] a lonely wild ass.  
For they have gone up to  
Assyria,  
Ephraim has<sup>h</sup>*<b>Ephraim has  
</b>Emendation yields "In Egypt they have."</i> courted friendship.******

<span class="poetry indentAll">And while they are courting among the nations,</span><br><span class="poetry indentAll">There I will hold them fast;</span><sup class="footnote-marker">i</sup><i class="footnote"><b>There I will hold them fast </b>Cf. 9.6; but meaning of Heb. uncertain.</i> <br><span class="poetry indentAll">And they shall begin to diminish in number</span><br><span class="poetry indentAll">From the burden of king [and] officers.</span><sup class="footnote-marker">j</sup><i class="footnote"><b>And they shall begin ... officers </b>Meaning of Heb. uncertain.</i>  




G<small>OD</small>

## Chapter 9

<span class="poetry indentAll">Rejoice not, O Israel,</span><br><span class="poetry indentAll">As other peoples exult;</span><br><span class="poetry indentAll">For you have strayed</span><br><span class="poetry indentAll">Away from your God:</span><br><span class="poetry indentAll">You have loved a prostitute's fee</span><br><span class="poetry indentAll">By every threshing floor of new grain.</span>

which are defiled.

They will offer no libations of wine to G<sup>OD</sup>,  
And no sacrifices of theirs will please;  
But their food will be only for their hunger,  
It shall not come into the House of G<sup>OD</sup>.  
What will you do about feast days,  
About the festivals of G<sup>OD</sup>?

Behold, they have gone from destruction  
<sup>c</sup>from destruction  
Emendation yields "to Assyria."  
[With] the silver they treasure.  
Egypt shall hold them fast,  
<sup>d</sup>hold them fast  
Cf. 8.10.  
Moph<sup>e</sup>  
<sup>e</sup>Moph  
Believed to be Memphis, elsewhere called Noph.  
shall receive them in burial.  
Weeds are their heirs;  
Prickly shrubs occupy their [old] homes.  
The days of punishment have come  
For your heavy guilt;  
The days of requital have come—  
Let Israel know it!  
The prophet was distraught,  
The inspired man driven mad  
By constant harassment.

Ephraim watches for my God.  
As for the prophet,  
<sup>f</sup>my God. / As for the prophet  
Emendation yields "the prophet of my God."  
Fowlers' snares are on all his paths,  
Harassment in the House of his God.  
They have been as grievously corrupt  
As in the days of Gibeah;  
<sup>g</sup>the days of Gibeah  
See Judg. 19-20.  
[God] will remember their iniquity,  
And will punish their sins.

I found Israel [as pleasing]  
As grapes in the wilderness;  
Your ancestors seemed to Me  
Like the first fig to ripen on a fig tree.  
<sup>h</sup>Like the first fig to ripen on a fig tree  
Emendation yields "like a ripe fig in a waterless waste"; cf. 13.5.  
But when they came to Baal-peor,  
They turned aside to shamefulfulness;  
<sup>i</sup>shamefulfulness  
Cf. Num. 25.1-3.  
Then they became as detested  
As they had been loved.  
<sup>j</sup>Then they became ... loved  
Meaning of Heb. uncertain.

From birth, from the womb, from conception  
Ephraim's glory shall

be

Like birds that fly away.

<sup>k</sup>*V. 16 would read well after this verse.*

Even if they rear their infants,

I will bereave them of everyone.

Woe to them indeed

When I turn away from them!

<sup>l</sup>*Woe to them indeed / When I turn away from them!*

Emendation yields: "Even if they wean their babes, / They shall be dismayed because of them."

It shall go with Ephraim

As I have seen it go with Tyre,

Which was planted in a meadow;

<sup>m</sup>*It shall go ... in a meadow* Meaning of Heb. uncertain.

Ephraim too must bring out

His children to slayers.

Give them, O

TERNAL One—give them what?

Give them a womb that miscarries,

And shriveled breasts!

All their misfortune [began] at Gilgal,

For there I disowned them.

<sup>n</sup>*them* The specific allusion is uncertain.

For their evil deeds

I will drive them out of My House.

I will accept them no more;

All their officials are

<sup>o</sup>*All their officials are* Emendation yields "They are all." disloyal.

Ephraim

<sup>p</sup>*Ephraim* Targum reads "Their crown," i.e., of a tree. is stricken,

Their stock is withered;

They can produce no fruit.

Even if they do bear children,

I will slay their cherished offspring.

My God rejects them

Because they have not obeyed,

And they shall go wandering

Among the nations.

## Chapter 10

Israel is a ravaged vine

And its fruit is like it.

When his fruit was plentiful,

He made altars aplenty;

When his land was bountiful,

Cult pillars abounded.

Now that his boughs

<sup>a</sup>*boughs* Cf. 2 Sam. 18.14, where the word is rendered "thick growth." are broken up,

He feels his guilt;

He himself pulls apart his altars,

Smashes his pillars.

Truly, now they say,  
"We have no king;  
For, since we do not fear GOD,  
What can a king do to us?"  
So they conclude agreements and make covenants  
With false oaths,  
And justice degenerates into poison weeds,  
Breaking out<sup>b</sup>  
>>b>degenerates into poison weeds, / Breaking out </b>Cf. Amos 6.12; lit. "breaks out like poison weeds." on the furrows of the fields.

The inhabitants of Samaria fear  
For the calf of Beth-aven;<sup>c</sup>  
>>b>Beth-aven </b>See the second note at 4.15.</i>  
Indeed, its people and priestlings,  
Whose joy it once was,<sup>d</sup>  
>>b>Whose joy it once was </b>Meaning of Heb. uncertain.</i> Mourn over it for the glory  
That is departed from it.

It too shall be brought to Assyria  
As tribute to a patron<sup>e</sup>  
>>b>patron </b>See the second note at 5.13.</i> king;  
Ephraim shall be chagrined,  
Israel shall be dismayed  
Because of his plans.<sup>f</sup>  
>>b>plans </b>Emendation yields "image," referring to the calf.</i>

Samaria's monarchy<sup>g</sup>  
>>b>monarchy </b>The Heb. verb agrees with this word, not with "Samaria."</i> is vanishing  
Like foam upon water,  
Ruined shall be the shrines of [Beth-]aven,<sup>h</sup>  
>>b>[Beth-]aven </b>See the second note at 4.15.</i>  
That sin of Israel.  
Thorns and thistles  
Shall grow on their altars.  
They shall call to the mountains, "Bury us!"  
To the hills, "Fall on us!"

You have sinned more, O Israel,  
Than in the days of Gibeah.<sup>i</sup>  
>>b>the days of Gibeah </b>See note at 9.9.</i> There they stand [as] at Gibeah!  
Shall they not be overtaken  
By a war upon scoundrels  
As peoples gather against them?<sup>j</sup>  
>>b>There they stand ... gather against them </b>Meaning of Heb. uncertain.</i> When I chose [them], I broke them in,  
Harnessing them for two furrows.



<span class="poetry indentAll">Ephraim became a trained  
heifer,</span><br><span class="poetry indentAll">But preferred to  
thresh;</span><br><span class="poetry indentAll">I placed a  
yoke</span><br><span class="poetry indentAll">Upon her sleek  
neck.</span><sup class="footnote-marker">k</sup><i  
class="footnote"><b>placed a yoke / Upon her sleek neck </b>Lit. "passed  
over the comeliness of its neck."</i> <br><span class="poetry  
indentAll">I will make Ephraim do advance plowing;</span><sup  
class="footnote-marker">l</sup><i class="footnote"><b>do advance plowing  
</b>Taking <i>rkb</i> in the sense of the Arabic <i>krb</i>.</i>  
<br><span class="poetry indentAll">Judah</span><sup class="footnote-  
marker">m</sup><i class="footnote"><b>Judah </b>Emendation yields  
"Israel."</i> shall do [main] plowing!<br><span class="poetry  
indentAll">Jacob shall do final plowing!</span>  
<span class="poetry indentAll">"Sow righteousness for  
yourselves;</span><br><span class="poetry indentAll">Reap the fruits  
of</span><sup class="footnote-marker">n</sup><i class="footnote"><b>the  
fruits of </b>Lit. "according to."</i> goodness;<br><span class="poetry  
indentAll">Break for yourselves betimes fresh ground</span><br><span  
class="poetry indentAll">Of seeking </span> G<small>OD</small>,<br><span  
class="poetry indentAll">So that you may obtain a teacher</span><sup  
class="footnote-marker">o</sup><i class="footnote"><b>a teacher  
</b>Meaning of Heb. uncertain; Septuagint reads "the fruits."</i> of  
righteousness."  
<span class="poetry indentAll">You have plowed  
wickedness,</span><br><span class="poetry indentAll">You have reaped  
iniquity-</span><br><span class="poetry indentAll">[And] you shall eat  
the fruits of treachery-</span><br><span class="poetry indentAll">Because  
you relied on your way,</span><sup class="footnote-marker">p</sup><i  
class="footnote"><b>way </b>Septuagint reads "chariots."</i> <br><span  
class="poetry indentAll">On your host of warriors.</span>  
<span class="poetry indentAll">But the din of war shall arise in your own  
people,</span><br><span class="poetry indentAll">And all your fortresses  
shall be ravaged</span><br><span class="poetry indentAll">As Beth-arbel  
was ravaged by Shalman</span><sup class="footnote-marker">q</sup><i  
class="footnote"><b>Shalman </b>Perhaps identical with the Shallum of 2  
Kings 15.10ff.; cf. the atrocities of Shallum's rival in 15.16.</i>  
<br><span class="poetry indentAll">On a day of battle,</span><br><span  
class="poetry indentAll">When mothers and babes were dashed to death  
together.</span>  
<span class="poetry indentAll">This is what Bethel has done to  
you</span><sup class="footnote-marker">r</sup><i class="footnote"><b>is  
what Bethel has done to you </b>Emendation yields "will I do to you, O  
House of Israel."</i> <br><span class="poetry indentAll">For your  
horrible wickedness:</span><br><span class="poetry indentAll">At  
dawn</span><sup class="footnote-marker">s</sup><i class="footnote"><b>At  
dawn </b>Meaning, perhaps, "swiftly as the dawn"; cf. v. 7 above, "like  
foam upon water."</i> shall Israel's monarchy<br><span class="poetry  
indentAll">Utterly perish.</span>

## Chapter 11

<span class="poetry indentAll">I fell in love with Israel</span><br><span  
class="poetry indentAll">When he was still a child;</span><br><span  
class="poetry indentAll">And I have called [him] My son</span><br><span  
class="poetry indentAll">Ever since Egypt.</span>  
<span class="poetry indentAll"><sup class="footnote-marker">a</sup><i  
class="footnote">Meaning of parts of vv. 2-7 uncertain.</i> </span><br><span  
class="poetry indentAll">Thus were they called,<br><span class="poetry indentAll">But they went their  
own way;</span><br><span class="poetry indentAll">They sacrifice to

Baalim

<sup>>b</sup><i class="footnote"><b>Baalim </b>Emendation yields "calves"; cf. 8.4-6; 13.2.</i> <br><span class="poetry indentAll">And offer to carved images.</span>

<span class="poetry indentAll">I have pampered Ephraim,</span><br><span class="poetry indentAll">Taking them in My</span><sup class="footnote-marker">c</sup><i class="footnote"><b>My </b>Heb. "his."</i> arms;<sup class="footnote-marker">d</sup><i class="footnote"><b>pampered Ephraim, / Taking them in My arms; </b>Or "taught Ephraim to walk, / Taking him by his arms."</i> <br><span class="poetry indentAll">But they have ignored</span><br><span class="poetry indentAll">My healing care.</span><span class="poetry indentAll">I drew them with human ties,</span><sup class="footnote-marker">e</sup><i class="footnote"><b>human ties </b>Perhaps the ropes with which parents gently teach their children to walk; cf. Rashi, Kimhi.</i> <br><span class="poetry indentAll">With cords of love;</span><br><span class="poetry indentAll">But I seemed to them as one</span><br><span class="poetry indentAll">Who imposed a yoke on their jaws,</span><br><span class="poetry indentAll">Though I was offering them food.</span><sup class="footnote-marker">f</sup><i class="footnote"><b>But I seemed to them as one / Who imposed a yoke on their jaws, / Though I was offering them food. </b>Or "I became to them like those / Who lift the harness from their mouths, / And I stooped and fed them."</i>

<span class="poetry indentAll">No!</span><br><span class="poetry indentAll">They return to the land of Egypt,</span><br><span class="poetry indentAll">And Assyria is their king.</span><br><span class="poetry indentAll">Because they refuse to repent,</span><span class="poetry indentAll">A sword shall descend upon their towns</span><sup class="footnote-marker">g</sup><i class="footnote"><b>towns </b>Emendation yields "bodies," lit. "skins"; cf. Job 18.13.</i> <br><span class="poetry indentAll">And consume their limbs</span><br><span class="poetry indentAll">And devour [them] because of their designs.</span><sup class="footnote-marker">h</sup><i class="footnote"><b>[them] because of their designs </b>Emendation yields "their bones."</i>

<span class="poetry indentAll">For My people persists</span><br><span class="poetry indentAll">In its defection from Me;</span><br><span class="poetry indentAll">When it is summoned upward,</span><br><span class="poetry indentAll">It does not rise at all.</span><sup class="footnote-marker">i</sup><i class="footnote"><b>For My people ... rise at all </b>Meaning of Heb. uncertain.</i>

<span class="poetry indentAll">How can I give you up, O Ephraim?</span><br><span class="poetry indentAll">How surrender you, O Israel?</span><br><span class="poetry indentAll">How can I make you like Admah,</span><br><span class="poetry indentAll">Render you like Zeboiim</span><sup class="footnote-marker">j</sup><i class="footnote"><b>Admah...Zeboiim </b>Towns that were destroyed along with neighboring Sodom and Gomorrah; cf. Gen. 10.19; 14.2, 8; Deut. 29.22.</i> <br><span class="poetry indentAll">I have had a change of heart,</span><br><span class="poetry indentAll">All My tenderness is stirred.</span>

<span class="poetry indentAll">I will not act on My wrath,</span><br><span class="poetry indentAll">Will not turn to destroy Ephraim.</span><br><span class="poetry indentAll">For I am God—not human—</span><br><span class="poetry indentAll">The Holy One in your midst:</span><br><span class="poetry indentAll">I will not come in fury.</span><sup class="footnote-marker">k</sup><i class="footnote"><b>The Holy One ... in fury </b>Meaning of Heb. uncertain.</i>

<span class="poetry indentAll"></sup>

GOD

will roar like a lion—  
Whom they shall march behind;  
With that roar, God's children shall come  
Fluttering out of the west.  
They shall flutter from Egypt like sparrows,  
From the land of Assyria like doves;  
And I will settle them in their homes—declares GOD.

## Chapter 12

Ephraim surrounds Me with deceit,  
The House of Israel with guile.  
<sup>a</sup>surrounds Me ... with guile I.e., the deceit and guile that they practice on each other (below vv. 8-9) is constantly noted by GOD.  
(But Judah stands firm with God  
And is faithful to the Holy One.)  
<sup>b</sup>(But Judah ... the Holy One.)  
Meaning of Heb. uncertain.  
Ephraim tends the wind  
And pursues the gale;  
He is forever adding  
Illusion to calamity.  
<sup>c</sup>calamity  
Septuagint reads "futility."  
Now they make a covenant with Assyria,  
Now oil is carried to Egypt.  
<sup>d</sup>Now they make a covenant with Assyria / Now oil is carried to Egypt I.e., they foolishly depend on alliances instead of on GOD; cf. 5.13; 7.10-11.  
GOD once indicted Judah,  
<sup>e</sup>Judah Presumably the patriarch Judah. Emendation would yield "Israel"; cf. next note.  
And punished Jacob for his conduct,  
Requited him for his deeds.  
In the womb he tried to supplant his brother;  
Grown to manhood, he strove with a divine being,  
<sup>f</sup>Cf. Gen. 25.26; 32.29.  
He strove with an angel and prevailed—  
The other had to weep and implore him.  
At Bethel [Jacob] would meet him,  
There to commune with him.  
<sup>g</sup>him Heb. "us."  
Yet the ETERNAL, the God of Hosts,  
Must be invoked as "GOD."  
<sup>h</sup>as "GOD" I.e., one should not invoke any of the angelic hosts.  
You must return to your God!  
Practice goodness and justice,  
And constantly trust in your God.

>A trader who uses false  
balances,</span><br>>Who loves to  
overreach,</span>  
>Ephraim thinks,</span><br>>"Ah, I have become rich;</span><br>>I have gotten power!</span><br>>All my gains do not amount</span><br>>To an offense that is real guilt."</span><sup  
class="footnote-marker">i</sup><i class="footnote"><b>All my gains ... real  
guilt </b>Meaning of Heb. uncertain.</i>  
>I </span> the ETERNAL have  
been your God<br><span class="poetry indentAll">Ever since the land of  
Egypt.</span><br><span class="poetry indentAll">I will let you dwell in  
your tents</span><sup class="footnote-marker">j</sup><i  
class="footnote"><b>in your tents </b>I.e., securely; see 2 Kings  
13.5.</i> again<br><span class="poetry indentAll">As in the days of  
old,</span><sup class="footnote-marker">k</sup><i class="footnote"><b>old  
</b>Lit. "a fixed season."</i>  
>When I spoke to the  
prophets;</span><br><span class="poetry indentAll">For I granted many  
visions,</span><br><span class="poetry indentAll">And spoke parables  
through the prophets.</span>  
>As for Gilead, it is  
worthless;</span><br><span class="poetry indentAll">And to no  
purpose</span><sup class="footnote-marker">l</sup><i  
class="footnote"><b>And spoke parables ... no purpose </b>Meaning of Heb.  
uncertain.</i> have they<br><span class="poetry indentAll">Been  
sacrificing oxen in Gilgal:</span><br><span class="poetry indentAll">The  
altars of these are also</span><br><span class="poetry indentAll">Like  
stone heaps upon a plowed field.</span><sup class="footnote-  
marker">m</sup><i class="footnote"><b>Like stone heaps upon a plowed  
field </b>I.e., the cults of Gilead and Gilgal are as worthless as that  
of Bethel.</i>  
>Then Jacob had to flee</span><sup  
class="footnote-marker">n</sup><i class="footnote"><b>had to flee  
</b>This is the punishment mentioned in v. 3.</i> to the land of  
Aram;<br><span class="poetry indentAll">There Israel served for a  
wife,</span><br><span class="poetry indentAll">For a wife he had to guard  
[sheep].</span>  
>But when </span> GOD  
<br><span class="poetry indentAll">Brought Israel up from  
Egypt,</span><br><span class="poetry indentAll">It was through a  
prophet;</span><sup class="footnote-marker">o</sup><i  
class="footnote"><b>through a prophet </b>I.e., not through an angel.</i>  
<br><span class="poetry indentAll">Through a prophet</span><sup  
class="footnote-marker">p</sup><i class="footnote"><b>Through a prophet  
</b>See previous note.</i> they were guarded.  
><sup class="footnote-marker">q</sup><i  
class="footnote">Meaning of this verse and the next uncertain.</i>  
</span><span class="poetry indentAll">Ephraim gave bitter offense,<br><span class="poetry indentAll">And  
his Lord cast his crimes upon him</span><br><span class="poetry  
indentAll">And requited him for his mockery.</span>

## Chapter 13

>When Ephraim spoke piety,</span><br><span class="poetry indentAll">He was exalted in Israel;</span><br><span class="poetry indentAll">But he incurred guilt through Baal,</span><sup  
class="footnote-marker">a</sup><i class="footnote"><b>Baal </b>I.e.,

Baal-peor; cf. 9.10.

And so he died.

And now they go on sinning;

They have made them molten images,

Idols, by their skill, from their silver,

Wholly the work of artisans.

Yet for these they appoint people to sacrifice;

<sup>b</sup>Yet for these they appoint people to sacrifice

Meaning of Heb. uncertain.

They are wont to kiss calves!

Assuredly,

They shall be like morning clouds,

Like dew so early gone;

Like chaff whirled away from the threshing floor.

And like smoke from a lattice.

Only I

the ETERNAL

One have been your God

Ever since the land of Egypt;

You have never known a [true] God but Me,

You have never had a helper other than Me.

I looked after you in the desert,

In a thirsty land.

When they grazed, they were sated;

When they were sated, they grew haughty;

And so they forgot Me.

So I am become like a lion to them,

Like a leopard I lurk on the way;

Like a bear robbed of her young I attack them

And rip open the casing of their hearts;

I will devour them there like a lion,

<sup>c</sup>I will devour them there like a lion

Emendation yields "There dogs shall devour them"; cf. Septuagint.

The beasts of the field shall mangle them.

<sup>d</sup>

<sup>e</sup>

Meaning of verse uncertain.

You are undone, O Israel!

You had no help but Me.

Where now is your king?

Let him save you!

Where are the chieftains in all your towns

From whom you demanded:

"Give me a king and officers"?

I give you kings in My ire,

And take them away in My wrath.

Ephraim's guilt is bound up,

His sin is stored away.

<sup>e</sup>

stored away

For future retribution.

Pangs of childbirth assail him,

And the babe is not wise—

For this is no time to survive

At the birthstool of babes.

<sup>f</sup>

class="footnote"><b>And the babe ... birthstool of babes </b>Meaning of Heb. uncertain.</i>  
 <span class="poetry indentAll"><sup class="footnote-marker">g</sup><i class="footnote">This verse would read well before 14.5.</i> </span>From Sheol itself I will save them,<br><span class="poetry indentAll">Redeem them from very Death.</span><br><span class="poetry indentAll">Where, O Death, are your plagues?</span><br><span class="poetry indentAll">Your pestilence where, O Sheol?</span><br><span class="poetry indentAll">Revenge shall be far from My thoughts.</span><sup class="footnote-marker">h</sup><i class="footnote"><b>Revenge shall be far from My thoughts </b>Lit. "Satisfaction (for this meaning of <i>n̄hm</i> see Deut. 32.36; Isa. 1.24) shall be hidden from My eyes."</i><span class="poetry indentAll">For though he flourish among reeds,</span><br><span class="poetry indentAll">A blast, a wind of </span> G<small>OD</small>,<br><span class="poetry indentAll">Shall come blowing up from the wilderness;</span><br><span class="poetry indentAll">His fountain shall be parched,</span><br><span class="poetry indentAll">His spring dried up.</span><br><span class="poetry indentAll">That [wind] shall plunder treasures,</span><br><span class="poetry indentAll">Every lovely object.</span>

## Chapter 14

<span class="poetry indentAll">Samaria must bear her guilt,</span><br><span class="poetry indentAll">For she has defied her God.</span><br><span class="poetry indentAll">They shall fall by the sword,</span><br><span class="poetry indentAll">Their infants shall be dashed to death,</span><br><span class="poetry indentAll">And their women with child ripped open.</span>  
 <span class="poetry indentAll">Return, O Israel, to </span> the E<small>TERNAL</small> your God,<br><span class="poetry indentAll">For you have fallen because of your sin.</span>  
 <span class="poetry indentAll">Take words with you</span><br><span class="poetry indentAll">And return to </span> G<small>OD</small>.<br><span class="poetry indentAll">Say:</span><br><span class="poetry indentAll">"Forgive all guilt</span><br><span class="poetry indentAll">And accept what is good;</span><br><span class="poetry indentAll">Instead of bulls we will pay</span><br><span class="poetry indentAll">[The offering of] our lips.</span><sup class="footnote-marker">a</sup><i class="footnote"><b>Forgive ... lips </b>Meaning of Heb. uncertain.</i><span class="poetry indentAll">Assyria shall not save us,</span><br><span class="poetry indentAll">No more will we ride on steeds;</span><sup class="footnote-marker">b</sup><i class="footnote"><b>No more will we ride on steeds </b>I.e., we will no longer depend on an alliance with Egypt; cf. 2 Kings 18.24 (Isa. 36.9); Isa. 30.16.</i> <br><span class="poetry indentAll">Nor ever again will we call</span><br><span class="poetry indentAll">Our handiwork our god,</span><br><span class="poetry indentAll">Since in You alone orphans find pity!"</span><sup class="footnote-marker">c</sup><i class="footnote"><b>pity </b>I.e., parental compassion (cf. Ps. 103.13) or legal affiliation (cf. Hos. 2.6, 25).</i><span class="poetry indentAll">I will heal their affliction,</span><sup class="footnote-marker">d</sup><i class="footnote"><b>affliction </b>For this meaning of <i>meshubah</i> see Jer. 2.19; 3.22.</i> <br><span class="poetry indentAll">Generously will I take them back in love;</span><br><span class="poetry indentAll">For My anger has turned away from them.</span><sup class="footnote-marker">e</sup><i class="footnote"><b>them </b>Heb. "him."</i>

<span class="poetry indentAll">I will be to Israel like  
dew;</span><br><span class="poetry indentAll">He shall blossom like the  
lily,</span><br><span class="poetry indentAll">He shall strike root like  
a Lebanon tree.</span><sup class="footnote-marker">f</sup><i  
class="footnote"><b>Lebanon tree </b>Emendation yields "poplar."</i>  
<span class="poetry indentAll">His boughs shall spread out  
far,</span><br><span class="poetry indentAll">His beauty shall be like  
the olive tree's,</span><br><span class="poetry indentAll">His fragrance  
like that of Lebanon.</span>  
<span class="poetry indentAll">They who sit in his shade shall be  
revived:</span><br><span class="poetry indentAll">They shall bring to  
life new grain,</span><br><span class="poetry indentAll">They shall  
blossom like the vine;</span><br><span class="poetry indentAll">His scent  
shall be like the wine of Lebanon.</span><sup class="footnote-  
marker">g</sup><i class="footnote"><b>Lebanon </b>Emendation yields  
"Helbon"; cf. Ezek. 27.18.</i>  
<span class="poetry indentAll">Ephraim [shall say]:</span><br><span  
class="poetry indentAll">"What more have I to do with  
idols?</span><br><span class="poetry indentAll">When I respond and look  
to [God],</span><br><span class="poetry indentAll">I become like a  
verdant cypress."</span><br><span class="poetry indentAll">Your fruit is  
provided by Me.</span><sup class="footnote-marker">h</sup><i  
class="footnote"><b>Your fruit is provided by Me </b>Meaning of Heb.  
uncertain.</i>  
<span class="poetry indentAll">The wise will consider these  
words,</span><br><span class="poetry indentAll">The prudent will take  
note of them.</span><br><span class="poetry indentAll">For the paths of  
</span> G<small>OD</small> are smooth;<br><span class="poetry  
indentAll">The righteous can walk on them,</span><br><span class="poetry  
indentAll">While sinners stumble on them.</span></span>